# HE BIRTHDAY OF THE



skalant celebrated her skyly-second birthday yesterday in a quiet manner. Bright and early throngs of swallans gathered at Washington Place eager to wish her happy returns of the day. Leis of the hala flowers to her in abundance, filling the reception room where the visitors were gathered. early communion at St. Andrew's Cathedral accompanied by two or three sek Captain Berger and the Government band filed into the grounds and rendered a concert composed ative airs and songs composed by Lilluokalani together with grand selections from operas. were present to assist the hand. The musicians were cordially greeted by the queen upon the main In the forenoon all was driven to Kahala beyond Diamond Head

It First.

LELSE SHALL BE ADDED

un Preached by the Ray. John anch of un. Erdman at Central Union Church.

ather who art in heaven." all who put their trust in est parish; the business man will misto and serve him. This kingrepresent and defraud, if money can thus
to for the king is in close be made. If fame is the chief object of
the will average applied. There is not pleased to occupy
second or third place in our hearts. He
desires the first place. Sock we first the he kingdom is Chedience; obe- an aim as any other. That is our chief inhness.

king's will. Here then is an object our strongest desires center. for life. Seek first this kingdom; seek as possible for us to fix our minds upon to know the king, to put oneself in per- the kingdom of God and righteousness. feet submission to him. The righteous- to hold these dear to our hearts, and to of belonging to this kingdom. It is seen kingdom of God and his righteousness as in the changed characters and lives of the supreme objects means to have them first subjects. The principles upon which this in our affections, first in our feelings; might-coursess is founded are inid down in it means to put these before us as objects the context, in this Sermon on the of pursuit; it means instead of having our Manat. Formalism must give place to business projects foremost in our think-Minat. Formalism must give place to business projects foremost in our thinkironizineness. hypererisy to sincerity. Ing. to seek first to promote the kingdom
the thought of the heart is most imis class. Now this does not mean that all business ment is rendered. "Ye have heard that it
was said to them of old time. Thou shall workers. Code record intended that all was said to them of old time, Thou shall not kill; and whosever shall kill shall be in danger of the judgment. But I The sconomy of the race, which He himery with his brother shall be in danger man can't spend all his time in activeof the judgment." Seek ye first this high-er, truer righteousness. Except your righteousness is of this character ye can-net belong to the kingdom of God. Here net belong to the kingdom of God. Here

is an object worthy the best efforts of II. With the kingdom of God and his righteougness presented to us as an object to reach, the whole question of the chief aim in life is brought before us. It is oftentimes a difficult question to settle. The unfortunate thing with most of Line P. Redman preached at Con- un is that we refuse to settle it or let the Church yesterday an inter- tate to make a definite determination. It ermon on the necessity of seek- is because we are placed before a dilemvastly more important than the physical, ma and not liking either alternative try the temporal; of course the emphasis to take a middle course. No one of us should be placed on the former. But were is so low that he would deliberately you never disturbed and unsettled in his morning is found in the choose Evil for his aim in life. The only alternative of which a definite choice can he made is the Good. But this involves as much, so many habits of life, so many at Semitte mind was very to a Jeaver, we decline to make it our aim. modes of business, so much active enrush as a mode of expression. Consequently we drift along with no chosness led him to sum up the en alm, no great definite purpose in life, so much mere powerful than the unseen ruths in terse statements. One Now in speaking of this aim of life, I and the eternal. If we are living a haphis habit of expression we have mean something more than that of a hazard sort of the a life in which the habit of expression we have mean something more than that of a hazard sort of the a life in commanding purpose, no definite grasp of truth displayed and which today is almost a profession. Of aim, at such times we lose sight entirely can of expression of them course when a man enters a medical of the great universal standard. We are are simply remarkable. They are school and spends three or four years in then left to determine the case without In this collection a certain the study of Anatomy and Materia Meditor and of this guide and we become uttruth appears a number of ica, he does so with a definite purpose, terly confused or land in error. It is netimes in one form sometimes like object is apparent to all. He desires It is this, "The fear of the to become a surgeon or a physician. But beginning of wisdom." Again this is not the sort of aim I mean. When most keenly its lack. Have you any great if the foor of the Lord is a young man enters a law office and life purpose? The character of the aim we have will determine the point of one art of windom." To the lie- devotes two or three years to the reading there was no wisdom, no of Blackstone and the study of the laws apart from God, apart from of evidence, it is with the determination of the famous we will lay stress upon anything that will bring fame. If our purpose is to be rich the emphasis will be was only the fool who says clear. But this is not the purpose to "There is no God," 'the which I refer, When a young man matricsked to God for everything, plates in a theological seminary and instructor of his mind, the gives three years to the study of Hebrew heart, the director of his and Greek; to the mastery of the facts phasis of your hie rests and I will tell lawyers is all one way. It is the secret conturies that have sin o of Church history; to the discussion of you your chief aim. Upon what are you unt anything different? I'm systems of theology; he does so with the daxon advanced beyond that purpose of becoming a minister and de-Is not the reverence voting his life to the pastorate. But this so you are not sceking first the kingdom tivation of religious habits. Habit is one the neknowledgment of file is not the aim before us. When a young of God. "No man can serve two masthe beginning and chief man enters a large business house bethen today? No man is please ginning at the lowest round of the lad- Seme men seem to be doing business with the fellows call him ignorant der gradualty ascends; when he moves immediately resents it as from department to department master- simply; or it is dragged in because of a Let have many open themselves ing the details as he goes along, it is with on and indeed write their the idea of giving himself to that line mation in refusing to fear of business. His purpose is clear, But ry loginating of wisdom. With this is not the nort of aim I mean. The wheles of science, business or great purpose in life to which I refer is selves upon certain days because it is in we are still foolish and igners something different in kind from all these, s not our God, if we cannot It is higher and broader and deeper. In what spirit and with what aim is the it is meant by the kingdom young physician going to practice mediis this to be made an ob- cine? In what spirit and with what aim I believe there is no great is the young advocate going to practice the words "the kingdom of law? In what spirit and with what aim plainest and simplest mean- is the young minister going to preach? and always, with these other things simplease is the true one. The In what spirit and with what aim is the ply as adjuncts. I believe today there find is that blanches which filed is that kingdom which young merchant going to carry on his is too much of the feeling abroad that re-beaven is erecting in this fail-line what spirit and with what aim is the property of the feeling abroad that re-business? Is the aim of each money? Issues. These things are good and property Now a kingdom implies a king Then the physician will only treat paya king-low implies authority patients; the lawyer will plead every the kingdom of God is no ex- Distrative case no matter what may be sing is Christ. The sub- the ethics. Then the minister will pull who acknowledge allegiance wires and lay schemes to secure the rich-

ness of this kingdom is the outcome of center our desires upon them, as to do obedience to the laws. It is the result this for money or fame. To have the

workern. God never intended that all ray unto you that every one who is an- self established, will not permit it. Every

III. This raises the question of emphasis in life. What is the exact relation of the physical to the spiritual? The temporal to the eternal? Where shall the emphasis be placed? Which is most important? To give a general answer to these questions is not hard. But I know that we will all confess that to give answer in any specific case is a difficult problem,

Of course the spiritual, the eternal is

mind when standing face to face with ome particular care where the two elements were to be weighed and their relative importance determined. It is so difneult at such times to see things in their true light. The things which are seen and are temporal make an appeal to us hazard sort of life; a life in which there terly confused or land in error. It is here we most need a supreme life purpose for our standard. It is here we feel we have will determine the point of empose is to be rich the emphasis will be laid upon our husiness. If our aim is to so good we will emphasize virtue and and the best part in life. The testimony ters; ye cannot serve God and mammon." religion and righteousness as an adjunct certain class of customers it attracts. Some women are social and entertain, with religion and righteousness in the background, and simply attach it to them-

good form to do so. "Seek ye first the kingdom of God and his righteousness." This doesn't mean we are not to be social, not to enjoy the pleasures of life; this does not mean we are not to be first rate wide awake business men. It means we are to be religious and righteous first ligion and righteousness are simply side issues. These things are good and proper and it is well to make some pretense to them but after all they are not the foremost things. There can be no real vital Christianity where this is the attitude.

the hearts of the sub- highest objects in life. There is one far his business to talk about these things legiance to him; the devoting ourselves to the doing of his will. O that his pur-

dission of the individual will to which is dearest to our hearts, upon which his aim has missed the greatest thing sion, it is Christ."

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### LADY CHURCHILL WHO WEDDED LIEUT. WEST



putting stress in your daily life? Is it of a happy life. To seek first the kingdom upon business? Is it upon pleasure? If of God and righteousness means the culof the strongest powers in our lives. They mould and change our characterstheir grip upon us is strong-in regard to evil ones almost impossible to throw off. Good habits will mould and change for righteousness. Seeking kingdom of God under sixteen, first prize \$5, second is seeking to have this power in our lives, cultivating habits of church attendance-habits of personal, private communion with God, Holding these things foremost, starting the day with Christ. Keeping his service prominent before us and also his will. To seek kingdom of God means the using of what we have for God. Using our profession, using our business as a means of advancing God's kingdom -living for God.

No general rule which will apply to all can be made. The circumstances which surround the individual are so varied; the temperaments are so differ- prize \$1 . ent, that a hard and fast rule would fail of its purpose. It is not for me to say you must do this in your business, you must not do that. Each must determine the case for himself. But to determine aright one must be guided by the great third prize \$1. for the king is in close be made. If fame is the chief object of with every subject. He these? Then all else will be sacrificed desires the first place. "Seek ye first the his rightcousness." It is one purpose. And so on through kingdom of God and rightcousness." show to us the necessity of this definite. One hundred sim-the seeking of God's kingdom and teen, first prize \$5, second prize \$2.50, The one great rightcousness." This can be made as real believed to the complete possession of blanches and sold and his portance or value. So pay no attention, pose might take complete possession of blanches and sold and his portance or value. So pay no attention, pose might take complete possession of our lives, so that we might cry out in the king in all things. It means aim which is foremost in our minds. The man who has failed to make God Moravian preacher. 'I have but one passincerity with Count Zinzendorf, the great

(Continued from Page 1.)

prize \$2, third prize \$1. One hundred yards dash, open, first prize \$10, second prize \$5, third prize ponent, I. N. Boone, a descendant of

Sack race, fifty yards, first prize \$5, second prize \$2.50. One hundred yards dash, apprentices of all trades, first prize \$5, second prize \$2.50, third prize \$1.

Fifty yards, old men's race, over fifty years, first prize \$5, second prize 2.50, third prize \$1. Fifty yards dash, boys under twelve, first prize \$5, second prize \$2.50, third One hundred yards dash, boys under

eighteen, first prize \$5, second prize \$2.50, thrid prize \$1. Fifty yards dash, girls under four-teen, first prize \$5, second prize \$2.50,

Fifty yards dash, girls under eigh-

second prize, \$2.50. Running broad jump, first prize \$5, ed, and later Stuart was elected.

second prize \$2.50. Running high jump, first prize \$5, second prize \$2.50.

be made to the Labor Day track com-

TWO BASEBALL GAMES.

The following teams will play baseball today: The Makikis and Auwalolimus, at the old baseball grounds at 10 o'clock, and the business houses at Punahou, commencing at 2 p. m .:

Makiki—G. Kahouwai, c.; J. Williams, p.; J. Silva, 1b.; Akoni, 2b.; J. Medeiros, 3b.; John Bento, ss. (captain); M. Simpson, rf.; J. Fernandes, cf.; H. Rodrigues, lf.; H. Honan, T. Honan, C. Simpson, and Freign substitute. nan, C. Simpson and Fretas, substi-

Auwaiolimu-J. Fernandez, c.; Stone, p.; J. Bonevitz, 1b.; J. Marcel-lino, 2b.; V. Fernandez, 3b.; J. Santos, ss. (captain); F. Sylva, rf.; A. Marcel-lino, cf.; G. Medeiros, lf.; E. Perry, M. Freitas, J. Botelho and J. Alemeda, substitutes.

Theo. Davies & Co.—B. Joy, c.; Reuter, p.; Ahia, 1b.; A. Pahu, 2b.; A. Robertson, 3b.; S. Manu, ss.; C. Kaanol, cf.; ertson, 3b.; S. Manu, ss.; C. Kaanol, cf.; K. Bush, lf.; Kekuewa, rf.; Kalani, J. Haiku, Williams, substitutes.
E. O. Hall & Son-Wilkoki, c.; Hy Kaai, p.; E. H. Paris, lb.; P. Gleason, 2b.; Mana, 3b.; Kiwa, ss.; Sol Koki, cf.; J. Hansman, lf.; L. Makanani, rf.; Akina, Bolster, Anton Lewis, substitutes.

### THE BALL AT NIGHT.

The Drill Shed under the skillful hands of decorators presents a gala appearance, and tonight under the glow of the red, white and blue globed are lamps will evidence the efforts of the decorating committee of the Labor Day festivities. Suspended from the iron girders of the roof at the center is a circular decoration with a star in the center. From this hang strips of red, white and blue bunting, extending to the corners and sides of the room. Along the wirenetting screens above the company rooms the flags of nations have been hung. Upon the walls the fancy of the decorators has produced an artistic effect with bunting, flags and appropriate designs. Above the stage on the proscenium arch is a huge sign of welcome to the Labor Day ball. The proscenium arch, the stage and orchestra are appropriately decked out in parti-colored bunting, backed by masses of ferns and potted plants. The committee has worked assiduously and by tonight will have the Drill Shed appear in gala dress as never before,

At one of their joint discussions. which took place in Kentucky some years ago, Tom Stuart, then editor of the Winchester Democrat, gave his opthe great Daniel, a blow that fair; knocked him out of the race for the legislature. Boone was making has regular speech, and at the proper place in it he referred to the matter of his relation to the toiling masses. "My friends," said he, holding up a pair of hands that looked as if they had not been washed in a week "to let you see for yourself that I am a hornyhanded son of toil, I ask you to look at these hands, and," turning to Stuart, "I would ask my pale-faced young friend from the city what he thinks of them?" Stuart was on his feet in a minute. "I do not desire to embarrass my distinthe power to control. The whole category of objects in life. Great many people think minister a show to us the necessity of this definite purpose. It calls for acceptance of the purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity of this definite purpose. It calls for acceptance of the show to us the necessity that the crowd took hold at once with a Standing broad jump, first prize \$5, shout, and Boone was completely floor-

> The DAILY ADVERTISER is delivered to any part of the city for 75 cents a

Entries close at the track, and must month.